A Booke OF THE FORM of common prayer, & administration of the Sacraments, &c. agreeable to Gods worde, and the vse of the reformed Churches.

The contents of this booke, are conteyned in the page following.

1. Corint. 1. 11.

No man can lay anie other foundation, then that which is layde, euen CHRIST IESVS.

MIDDELBVRGH,
By Richard Schilders, Printer vnto his Excellencie.
1587.

Cum priuilegio.

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The contentes of this Booke.

THE cõfession of the Christian faith.
Of publike exercise in the Assemblie. First of prayers before the Sermon, with a confession of our sinnes.
Then the preaching of the worde.
Lastlie, diuers formes of generall prayers for the whole estate of the Church after the Sermon.
Of the administration of the Sacraments, Baptisme, and the L. Supper.
The forme of Mariage.
The visitation of the sicke.
The maner of buriall.
The weekelie assemblie of Ministers, for interpretation of Scriptures.
Of Church officers, their election & ordination.
Of their deposing for iust causes.
The order of Ecclesiasticall Discipline.
Of the ciuill Magistrates office in causes of the Church.

A CONFESsion of the faith, of the Churches of Englande.

BELEEVE (a)& confesse, (b) my Lorde GOD, eternall, infinite, vnmeasurable, incomprehensible, inuisible, (c)& almightie, most merciful, most iuſt, and only wise: one substance & (d)three persons, the Father, the Sone, & the holy ghost.

a Rom. 10
b Gen. 17. Psalm. 63 139.
c Gen. 1. Ephe. 4.
d Gen. 1. 1. Iohn. 3. Mat 3. 28.

I beleeue in GOD the Father Almightie, maker of heauen & earth.

I beleeue also, that the Father, by his almightie (e)power & wisedome, hath not onely of (f) nothing created Heauen, Earth, and all things therein contained, and man after his own (g) image, that he might in him be (h) glorified: but also by his (i) fatherly prouidence gouerneth, maintaineth, &

e Hebr. 1. Prouerb. 8
f Gene. 1. Iere. 32. Psalm. 33
g Gene. 1. Ephe. 4.
h 1. Cor. 6. Iohn. 17.
i Matth. 6 Luke. 17

preſerueth the ſame, accordinge
a Ephe. 1. to the (a) purpoſe of his will.

I Beleeue alſo & confeſſe (b) Ie- *And in*
ſus Chriſt the onely Sauior and *IESVS*
Meſſias: who beeing equall with *chriſt his*
(c) God, made him ſelfe of no *only Sone*
reputation, but tooke on him the *our lord.*
ſhape of a ſeruant, and became (d)
man in all things like vnto vs, ſin
excepted, to (e) aſſure vs of mer-
cie & forgiuenes. For whē throgh
our father (f) Adams tranſgreſſi-
on, we were become children of
perdition, there was no mean[illegible]
bring vs from that yoke of ſinne
and damnation, (g) but only Ieſus
Chriſt our Lorde: who giuing vs
that by (h) grace, whiche was his *Whiche*
by nature, made vs, through faith *was con-*
the (i) children of God. For when *ceiued by*
the (k) fulnes of time was come, *the holie*
he was cōceiued by the power of *Ghoſte,*
the (l) holy Ghoſt, borne of the *borne of*
Virgine Marie (according to the *the Vir-*
fleſhe) and (m) preached in earth *gin Ma-*
the Goſpell of ſaluation, till at *rie.*
length, by the enuie of the (n)
Prieſtes, he was guiltles condem- *Suffered*
ned vnder Pontius Pilate, then *vnder Pō*

b Mat. 1. Actes 4. 1. Tim. 1.
c Iohn 1. Phil. 2. 1. Tim. 3. 1. Iohn 5. Rom. 9.
d Hebr. 2. Phil. 2. 1. Pet. 2.
e Rom. 8. 1. Iohn 2.
f Gen. 3. Rom. 5. Ephe. 2. Galat. 3.
g Act. 4. 1. Pet. 2. Iſa. 28. Rom. 9.
h Iohn 1. Heb. 1. Rom. 1.
i Galat. 3. Iohn 1.
k Galat. 4 Act. 2.
l Iſa. 7. Luke 1.
m Acte. 10
n Iohn 7. Mat. 12.

Pre-

tius Pilate, was crucified. Preſidēt of Iurie,& moſt reprochfullie hanged and nayled on the Croſſe betwixt two theeues, as a notorious treſpaſſer: where, taking vppon him the (*a*) puniſhment of our ſinnes, he deliuered vs from the curſe of the Lawe. *a* Gala. 3.

And foraſmuch as he,being only God,could not feele death,neither being only man,could ouercome death, being both God and man, he ſuffred in his humanitie, moſt cruell death, feeling in him ſelfthe anger& ſeuere iudgement of god,euen the extreeme (*b*)torments of hell, and therefore cried with a loude voice,(*c*)My god,my god, why haſt thou forſaken me? And ſo died,& was buried,remaining vnder the power of death three dayes.

Dead & buried. *Hee deſcended into hell.* *b* Actes 2. 1.Petr.2. Iſa. 53. *c* Mat.27.

Thus of his (*d*)free mercie without cōpulſion,he offered vp himſelf as the onely ſacrifice to purge the ſins of al the world: ſo that all other ſacrifices for ſin are blaſphemous& derogate frō the ſufficiencie therof. The which death,albeit it did ſufficiently(*e*)reconcile vs to god, yet the ſcriptures cōmon- *d* Iſa.53 Heb.9.10 Galat.1 Rom.4.5. *e* Coloſ.2

lie do attribute our regeneration to his (a) resurrection. For, as by (b) rising againe from the graue the thirde day, he (c) conquered death, euen so, the victorie of our faith standeth in his resurrection: and therefore without the one, wee can not feele the benefite of the other. For as by death (d) sinne was taken awaye, so hee rose againe for our righteousnesse.

The third day hee rose againe fro death

And because he woulde (e) accomplish al things, and take possession for vs in his kingdome, he (f) ascended into heauen, to enlarge his kingdome by the aboundant giftes & power of his (g) spirit: by whom we are most assured of his continual (h) intercession to GOD the Father for vs. And although hee be in (i) heauen, as touching his corporall presence, where the Father hath nowe set him at his (k) right hande, committing vnto him the administration of all (l) thinges, as well in Heauen aboue, as in the Earth beneath, yet is he (m) present with vs his members, euen to the end

He ascended into heauen.

And sitteth at the right hand of God the Father almighty.

a Rom. 10. 1. Pet. 1.
b Matt 28. Actes. 10. 1. Cor. 15
c Ose. 11. 1. Cor. 15
2. Cor. 13.
d Rom. 4.
e Ephe. 4. Iohn 14 Ephe. 2.
f Mark. 16 Luke, 24. Actes 1.
g Luke. 24 Iohn. 14. Actes 2.
h Roma. 8 Hebr. 9. 1 Iohn 2.
i Actes 1.
k Colo. 3. Roma. 8. Heb. 1. 10
l Ephe. 1. Philip. 2. Colos. 2.
m Matt. 28

of

of the worlde, in preſeruing and gouerning vs with his effectuall power and grace, who (when all things are (a) fulfilled, which God hath ſpoken by the mouth of all his Prophetes ſince the world began) will come in the (b) ſame viſible forme, in the which hee aſcended, with an vnſpeakable (c) Maieſtie, power, and company, to ſeperate the Lambes from the goates, the electe from the reprobate: So that (d) none, whether he be aliue then, or dead before, ſhall eſcape his iudgement.

Frō thēce ſhall hee come to iudge the quicke & the dead.

a Actes 3.
b Actes. 1.
c Matt. 25. Philip. 3.
d Matt. 24. Actes 10. 1. Cor. 15. 1. Theſ. 4. 2. Tim. 4.

I beleeue in the holy ghoſt.

MOreouer, I beleeue and confeſſe the holy Ghoſt, (e) God equall with the Father, and the Sonne, who regenerateth & ſanctifieth vs, ruleth and guideth vs into all trueth, perſuading moſte aſſuredly in our (f) conſciences, that we be the children of GOD, brethren to IESVS Chriſte, and fellowe-heires with him of life euerlaſting. Notwithſtandinge it is not ſufficient to beleeue that God is omnipotent, and merci-

e Matth. 3. 1. Iohn. 5. 1. Pet. 1. 1. Cor. 6. Actes 17.
f Roma. 8

full:

full: that Christ hath made satisfaction: or that the holy Ghoste hath his power and effect, except we doo (†) applie the same benefites to our selues which are Gods (a) elect by the Spirit.

Abac.8. Rom.11.0 1.Iohn 3. a Iohn.17

The holy catholike Church. The communiõ of Saintes.

I Beleeue therefore and confesse one holy vniuersall (b) Church, whiche, as (c) the bodye of IESVS Christ the (d) onely head thereof, (e) consenteth in faith, hope, and charitie, vsing the giftes of GOD, (f) whether they be temporall, or spirituall, to the profite and furtherance of the same. Whiche Churche is not (g) seene to mans eie, but only known to God, who hath ordained some as (h) vessels of wrath to damnation, to the praise of his iustice: & hath chosen others, (i) as vessels of honor, to bee saued, to the prayse of the glorie of his grace: the which also in due time he calleth to faith, to (k) integritie of life and godlie conuersation, to make them a glorious Church to him selfe.

b Mat.26. Iohn.10. Ephe.5. Rom.8. Cantic.2. c Ephe.1. Coloss.1. 1.Cor.12. d Ephe.4. e Ephe.4. Philip.3. Colos.2. f Actes 2.4 Roma.12. 1.Cor.12. g Rom 11 h Rom.9. i Ephe.1.6 k Rom.8. Ephe.5.

But that Churche (l) which is vis-

l Matt.18. 1.Cor.15

visible in the seuerall congregations, and seene to the eye, hath three tokens or marks, wherby it may be known. First the (†) Word of God conteined in the olde and newe Testament: which as it is (a) aboue the authoritie of the same Church, and onely (b) sufficient to instruct vs in all thinges concerning saluation: so is it left for (c) all degrees of men, to reade and vnderstande: for without this Word (d) neither Church, Counsell, or Decree, can establishe any point touching saluation.

The seconde is, the holy (e) Sacramentes, to wit, of Baptisme, & the Lordes Supper, which Sacraments Christ hath left vnto vs as holy signes, and seales of GODS promises in him. For as by Baptisme, once receyued, is signified that we, aswel infants as others of age and discretion, being (f) strangers from God by originall sinne, are receyued into his familie and Congregation, with ful assurance that although this roote of sinne lye hidde in vs, yet to the electe it shal

† Mat. 28. Rom. 10. Ephe. 2. Iohn. 10. 2. Cor. 3. 4 2. Tim. 3. 2. Pet. 1.
a Ephe. 2. Matth. 17. Iohn. 10.
b Iohn. 20. 2. Tim. 3.
c Ios. 1. Iohn. 5.
d Ephe. 5. Matth. 15
e Mat. 26. 28. Rom. 4. Ephe. 5.
f Rom. 5. Ephe. 2. Tit. 3. Rom. 7.
g Rom. 4. Psalm. 31.
h 1. Co. 13

a Rom.4. Pſal.31. b1.Co.11. ſhal not bee (a) imputed: ſo the (b) Supper declareth, that God, as a moſt prouident Father, doeth of his great goodnes ſpiritually nou c Iohn 6, riſh our ſouls, (c) making vs partakers of his Son & all good things in him by faith: which the Scripture calleth eating of his fleſh, & drinking of his bloud. Neither muſt we in the adminiſtration of theſe Sacraments, followe mans phantaſie, but as Chriſt him ſelfe hath ordayned, ſo muſt they bee d Hebr.5. Iohn 3, miniſtred, and by ſuch as by (d) ordinarie vocation are therevnto called. Therfore, whoſoeuer worſhippeth theſe Sacramentes, or contrariwiſe contemneth them, or without lawfull callinge ſhall adminiſter thē, procureth to him ſelfe damnation.

The third marke of this Church is (e) Eccleſiaſticall Diſcipline, e Mat.8. Luke. 17. Leuit. 17. Prouerb.5 which ſtandeth in admonitiō, ſeparation, excommunication, and the curſe called Anathema, in ſome ſpeciall caſes.

f Rom.13 Tit.3. 1. Pet.2. Concerning the ciuill (f) Magiſtrates, ordained of God to miniſter

ſter to euery man iuſtice, defending the good, and puniſhing the euil, I acknowledge we muſt render vnto them honour and obedience in all thinges, which are agreeable to the worde of God.

And as (*a*) Moſes, Ezechias, Ioſias, and other godly rulers purged the Church of God from ſuperſtition & idolatrie: ſo, where ſuch are, the reformation and defence of Chriſtes church apertaineth to the Chriſtian Magiſtrates, againſt all idolaters & heritiks, as Papiſts, Anabaptiſts, family of Loue, with ſuch like members of Antichriſt, to roote out all (*b*) doctrine of diuels and men, as the Maſſe, purgatorie, Limbus patrum, prayer to ſaints, and for the dead, free-will, ſuperſtitious diſtinctiō of meates, apparell, and dayes, vowes of ſingle life, preſence at idoll ſeruice, mans merits, with ſuch like: whiche drawe vs from the ſocietie of Chriſtes Church, wherein (*c*) onlie is remiſſion of ſinnes, purchaſed by Chriſtes bloud, to all them that beleeue, whether they bee

The forgiueneſſe of ſinnes.

a Exo. 32
2. King. 18
2. Chro. 29
b 2 Tim. 4
Coloſ. 2
Mat. 25
Iſa. 29.
Heb. 9.
Actes 10.
Rom. 7.
Gal. 5.
Col. 2.
Rom. 14.
Mat. 19.
1. Cor. 7.
1. Co. 8. 10
Luke 17.
Rom. 3.
2. Cor. 3.
Galat. 4.

c Iſa. 33.
Mat. 18.
Iohn 20.
2. Cor. 5.
Rom 1. 10
Ephe. 2.

Iewes

Iewes or Gentiles, and leade vs to vaine cõfidence in creatures, and truſt in our owne imaginations. The punishment whereof, althoughe GOD oftentimes (*a*) deferreth in this life, yet after the generall (*b*) reſurrection, when the bodies ſhall riſe againe to be ioyned to their ſoules in immortalitie, they ſhall bee (*c*) damned to vnquencheable fire: and then we whiche haue forſaken all manns wiſedome, to cleaue vnto Chriſt, ſhall heare that ioyfull voyce: (*d*) Come yee bleſſed of my Father, inherite yee the kingdome prepared for you, from the beginning of the worlde: and ſo ſhall goe triumphing with him, in (*e*) body and ſoule, to remaine euerlaſtinglie in glorie, where we ſhall ſee GOD (*f*) face to face, and ſhall no more neede one to inſtruct another: for we ſhall all (*g*) knowe him from the higheſt to the loweſt. To which true God, the Father, the Sonne, and the holie Ghoſt, be all prayſe, honor and glorie, now and euer. So be it.

The reſurrectiõ of the bodie.

And life euerlaſting.

a 2 Pet. 2. Iude 1 Rom. 9
b Actes 24 1. Cor. 15 Phil. 3.
c 2. Theſ. 1 2. Iohn. 1 Iſa. 30 Iohn 5
d Mat. 25
e 1. Theſ. 4 5 Iohn. 5 Iſa. 16
f Iere. 31. Hebr. 8

Pu-

Publike exercises in the Assemblies.

VPpon the dayes appointed for the preaching of the worde, when a conuenient number of the Congregation are come togither, that they maye make fruite of their presence, till the Assemblie be full, one appointed by the Eldership, shall reade some Chapters of the Canonical bookes of Scripture, singing Psalmes betweene at his discretion: and this reading to bee in order as the bookes and Chapters followe, that so from time to time the holy Scriptures maye bee readde throughout. But vppon speciall occasion, speciall chapters may be appointed. When the houre apointed for the Sermon is come, beginning with these wordes: Our helpe bee in the name of the Lorde, who hath made both Heauen and Earth: vsed after the Confession following, or the like in effecte, sayinge to the people: Lette vs fall downe before the Maiestie of Almightie God, humblye confessinge our sinnes, & followe in your hartes the tenor of my wordes.

THE

THE CONFESSION OF OVR sinnes vsed before Sermon.

O Eternall God, and most mercifull Father, we confesse and acknoweledge here before thy diuine Maiestie, that we are miserable (*a*) sinners, (*b*) conceiued and borne in sinne and iniquitie, so that in vs there is no (*c*) goodnesse. For the (*d*) flesh euermore rebelleth against the spirit, wher by we continuallie transgresse thine holie precepts and commaundementes, and so purchase to our selues through thy iuste iudgement (*e*) death and damnation. Notwithstanding, ô Heauenlie Father, forasmuch as thou hast vouchsafed to offer pardon to all that repent, and seeke it in the Name of thy beloued Sonne Christ Iesus, & that by thy grace we are displeased with our selues for the sinnes that we haue cõmitted against thee, and do vnfainedlie repent vs of the same, we most humblie beseech thee for Iesus Christes sake, to shew thy mercie vppon vs, to forgiue vs all our sinnes, and to increase thine holy Spirit in vs, that we (*f*) acknowledging frõ the bottome of our harts our owne vnrighteousnesse, maye from hencefoorth not onely mortifie our sinfull lustes and affections, but also bring foorth such fruites, as may please

a Rom. 3. Psal. 14.
b Psal. 51.
c Rom. 7.
d Gal. 5.
e Rom. 2. Ieremie 3. Isa. 10.
f Colos. 3. Rom. 6. Ephe. 4. 5. 1. Petr. 2.

pleaſe thee: not for any worthineſſe thereof, but for the (*a*) merites of thy dearely beloued Sonne Ieſus Chriſt our onely Sauiour, whom thou haſt alreadie giuen an oblation and ſacrifice for our ſinnes, and for whoſe (*b*) ſake we are certainlie perſuaded, that thou wilt denie vs nothing, that we ſhal aſke in his name, according to thy will. For thy (*c*) Spirit doth aſſure our conſciences, that thou art our mercifull Father, and ſo loueſt vs thy children through him, that (*d*) nothing is able to remooue thine heauenlie grace & fauour from vs. To thee therefore, ô Father, with the Sõne and the holy Ghoſt, be all honor and glorie, world without ende: So be it.

a Rom. 5. Hebr. 9. Ephe. 2.

b Iohn 14. Mar. 7. Iames 1.

c Iohn 3. Rom. 8.

d Rom. 8.

This confeſsion made, the people are to ſing a Pſalme, as the Miniſter appointeth: which ended, the Paſtor prayeth for the aſsiſtance of Gods holy Spirit, that the worde may bee expounded faithfullie, to the honor of his name, and the edification of the Church, and that it may be receyued vvith ſuch humilitie and obedience as therevnto belongeth: concludinge vvith the Lords prayer. Then he is to reade the Texte: alvvayes to bee taken out of ſome part of the Canonicall Scriptures, and ſo to proceede to the ſermon. The Sermon ended, the Paſtor is to vſe one of theſe prayers followving.

A PRAY-

A PRAYER FOR THE WHOLE STATE OF CHRISTES CHVRCH.

ALmightie God, and moſt mercifull Father, wee (a) humbly ſubmit our ſelues, and (b) fall downe before thy Maieſty, beſeeching thee from the bottome of our harts, that this (c) ſeede of thy worde, now ſowen amongſt vs, may take ſuch deepe roote, that neither the burning heate of perſecution cauſe it to wither, neither the thorny cares of this life do choake it: but that as ſeede ſowen in good grounde, it may bring foorth thirty, ſixty, or an hundred fold, as thine heauenly wiſdom hath appointed. And becauſe wee haue neede cõtinually to craue many things at thine handes, we humbly beſeech thee, ô Heauenlie Father, to graunt vs thine holy (d) Spirite, to direct our petitions, that they may procede from ſuch a feruẽt minde, as may be agreeable to thy moſte bleſſed wil.

And ſeeing that our infirmitie is able (e) to do nothing without thine help, & that thou art not ignorant with how manie & how grear (f) tentations wee poore wretches are on euerie ſide incloſed and compaſſed, let thy ſtrength, ô Lorde, ſuſtaine our weakeneſſe, that wee, being defended with

a 1. Pet. 3.
b Num. 26. Deut. 9. Ioſ. 7.
c Matth. 13
d Luke. 11. Rom. 8. James. 5. 1. Iohn. 5. Wiſd. 9.
e 2. Cor. 3. Iohn. 15. Phil. 2.
f Pſal. 40. 1. Pet. 1.

with the force of thy grace, may be safelie preserued against al assaults of Satan, who goeth about continuallie like a (a) roaring Lion, seeking to deuoure vs. (b) Increase our faith, o mercifull Father: that we do not swarue at any time from thine heauenly Worde, but augment in vs hope and loue, with a care to keepe all thy commandements, that no (c) hardenesse of heart, no hypocrisie, no (d) concupiscence of the eyes, nor entisementes of the worlde, doe drawe vs away from thine obedience. And seeing we liue now in these most (e) perillous times, let thy Fatherlie prouidence defende vs against the violence of all our enimies, whiche do euery where pursue vs, but chieflie against the wicked rage and furious vprores of the Antichrist of Rome.

a 1. Pet. 5.
b Luke 17.
c Psal. 95. Heb. 3. 4.
d 1. Ioh. 2.
e 1. Tim. 4. 2. Pet. 3. 2. Tim. 3.

Furthermore, forasmuch as by thine holy Apostle we be taught to make our (f) prayers & supplications for all men, we praye not onelie for our selues here present, but beseeche thee also to reduce all such as be yet ignorant, from the miserable captiuitie of blindnesse & error, to the pure vnderstanding of thine Heauenlie trueth, that wee all with one (g) consent and vnitie of mindes, may wor-

f 1. Tim. 2.

g Rom. 15. Ephe. 4.

ſhippe thee our only God and Sauiour: and that all Paſtors, Shepheardes, & Miniſters, to whom thou haſt committed the (*a*) diſpenſation of thine holy worde, and charge of thy choſen people, maye both in their life and doctrine, be found faithfull, ſetting onely before their eyes thy glorie, and that by them all poore ſheepe which wander and goe aſtraye, may be gathered and brought home to thy folde.

a Iohn. 21. Matth. 28 1. Cor. 9. Marke 16.

b Prouer. 21

Moreouer, becauſe the (*b*) hartes of rulers are in thine handes, we beſeech thee to directe and gouerne the hartes of all Kinges, Princes and Magiſtrates, to whō thou haſt cōmitted the (*c*) ſworde: eſpeciallie, ô Lorde, according to our bounden duetie, wee beſeeche thee to maintaine and increaſe the proſperous eſtate of our moſte noble Queene ELIZABETH: Whom as thou haſt placed ouer vs in thy great mercie, & preſerued her by thy mightie power: ſo wee beſeeche thee, ô Lorde, by the ſame mercie, to multiplie on her the excellent giftes of the holy Spirit: And by the ſame power as thou haſt alwayes preſerued her, ſo to preſerue her ſtill. And as thou haſt diſcouered the vnnaturall treaſons, and wic-

c Roma. 13 Iohn 19

wicked practiſes, ſo to diſcouer them ſtill: that as for all other thy ſingular graces, ſo alſo for this great mercie, both Prince and people may reioyce & magnifie thy great Name. Alſo we pray thee for her Maieſties right Honorable Coũſell, that thy good Spirite may furniſhe euery one of them with wiſedome and ſtrength, and other excellent giftes, fitte for their calling. Furthermore, wee pray thee for all other Magiſtrates, and for the whole Realme, that all men in their calling may be founde faithfull in ſeeking to ſet foorth thy glorie, and to procure the godlie peace and proſperitie of all the lande. And lette thy fatherlie fauour ſo preſerue them, and thine holie Spirit ſo gouerne their hartes, that they may in ſuch ſorte execute their office, that thy Religion may be purelie maintained, (*a*) manners reformed, and ſinne puniſhed, according to the preciſe rule of thine Holie Worde.

And for that we be all (*b*) members of the myſticall body of Chriſt Ieſus, wee make our requeſtes vnto thee, ô Heauenlie Father, for all ſuch as are (*c*) afflicted with any kinde of croſſe or tribulation, as warre, plague, famine, ſickneſſe,

a 1. Tim. 2. Iames 1.

b 2. Cor 12. Rom. 12.

c Iames 5.

neſſe, pouertie, impriſonment, perſecution, baniſhment, or any other kinde of thy roddes: whether it bee (*a*) griefe of bodie, or vnquietnes of minde, that it would pleaſe thee to giue them patience and conſtancie, till thou ſende them full deliuerance of all their troubles. Finallie, O Lorde, we moſt humblie beſeeche thee, to ſhewe thy great mercies vpō our brethren, whiche are perſecuted, caſt in (*b*) priſon, and dailie cōdemned to death for the teſtimonie of thy trueth. And though they be vtterlie deſtitute of all (*c*) mans ayde, yet let thy ſweete comfort neuer depart from them: but ſo inflame their hartes with thine holy Spirite, that they may boldlie & chearefullie abyde (*d*) ſuch triall, as thy (*e*) godlie wiſedome ſhall appoint, ſo that at length as well by their death as by their (*f*) life, the kingdome of thy Sonne Ieſus Chriſt may increaſe & ſhine throughout al the world.

a 2. Cor. 1. Hebr. 13.

b Heb. 13. Rom. 8. Pſalm. 43.

c Iohn 16.

d 1. Pet. 1.

e Actes 2. Mat. 10. Luke 21.

f Rom. 14.

¶ AN OTHER PRAYER, that may ſometimes be vſed after the Sermon.

ALmightie God and heauenlie Father, ſince thou haſt promiſed to graunt our requeſtes, which we ſhal make vnto thee in the Name of our Lorde IESVS Chriſt

Christ thy welbeloued Sonne, and that we are also taught by him and his Apostles, to assemble our selues in his Name, promising that he will be among vs, and make intercession for vs vnto thee, for the obtaining of all such things, as wee shall agree vpon here in Earth: we therefore (hauing first thy cõmandement to pray for such as thou hast appointed rulers and gouuernours ouer vs, and also for all things needfull both for thy people, and for all sortes of men, forasmuch as our faith is grounded on thine holy Worde and promises, and that wee are here gathered togither before thy face, and in the Name of thy Sonne our Lord Iesus) we, I say, make our earnest supplicatiõ vnto thee, our most mercifull God and boũtifull Father, that for Iesus Christes sake our onely Sauior & Mediator, it may please thee of thine infinite mercie freelie to pardon our offences, and in such sorte to drawe and lift vp our hartes & affections towardes thee, that our requestes may both proceede of a feruent minde, and also bee agreeable vnto thy most blessed will and pleasure, whiche is only to be accepted.

(·) Wee beseeche thee therefore, O

Heauenlie Father, for all Princes & Rulers, vnto whom thou haſt committed the adminiſtration of thy iuſtice, and namelie, for the excellent eſtate of the Queenes Maieſtie, and all her Honorable Counſell, with the reſt of her Magiſtrates and Commons of the Realme, that it would pleaſe thee to graunt her thine holy Spirit, and increaſe the ſame from time to time in her, that ſhee may with a pure faith acknowledge IESVS Chriſt thine onelie Sonne our Lorde, to be King of all Kings, and gouuernour of all gouuernours, euen as thou haſt giuen all power vnto him both in Heauen and in Earth: and ſo giue her ſelfe wholie to ſerue him, and to aduaunce his kingdome in her Dominions, rulinge according to thy worde, her ſubiectes, which are thy creatures, and the ſheepe of thy paſture, that wee being mainteyned in peace & tranquillitie, may ſerue thee in all holineſſe and vertue: and finallie, being deliuered from all feare of enimies, may render thankes vnto thee all the dayes of our life.

Luke. 15.

We beſeeche thee alſo moſt deare Father, for all ſuch as thou haſt appointed Miniſters vnto thy faithfull people, and

vnto

vnto whome thou haſt committed the charge of ſoules, and the miniſterie of thine holie Goſpell, that it would pleaſe thee ſo to guide them with thine holie Spirite, that they may bee founde wiſe, faithfull and zealous of thy glorie, directing alwayes their whole ſtudies vnto this ende, that the poore ſheepe whiche are gone aſtray out of thy flocke, maye be ſought out and brought againe vnto the Lorde IESVS, who is the chiefe Shephearde and prince of Paſtors, to the intent they may from day to day growe and increaſe in him to all righteouſneſſe and holineſſe. And on the other parte, that it would pleaſe thee to deliuer all the Churches from the daunger of rauening Wolues, and from hyrelinges, who ſeeke their owne ambition and profite, and not the ſetting foorth of thy glorie onelie, and the ſafegarde of thy flocke.

Moreouer, we make our prayers vnto thee, ô Lorde God, moſte mercifull Father, for all men, that as thou wouldeſt haue all ſortes of men ſaued, and come to the knowledge of the trueth: ſo it may pleaſe thee, that ſuch as haue bene hitherto holden captiue in darkeneſſe and ignorance, for lacke of the knowe-

ledge

ledge of thy Goſpell, may thorough the preaching thereof, and the cleare light of thine holie Spirit, be brought into the right way of ſaluation, which is, to know thee the onely true God, and Ieſus Chriſt whom thou haſt ſent. Likewiſe, that they whom thou haſt alreadie endued with thy grace, and illuminated their heartes with the knowledge of thy Worde, may continuallie increaſe in godlineſſe, & be plenteouſlie enriched with ſpirituall benefites: So that we may altogither worſhippe thee, both with harte and mouth, and render due honor and ſeruice vnto Chriſt our Lorde.

In like maner, ó Lord of all true comfort, wee commende vnto thee in oure prayers all ſuch perſons as thou haſt viſited and chaſtiſed with any croſſe and tribulation: all ſuch people as thou haſt puniſhed with peſtilence, warre, or famine: & all other perſons afflicted with pouertie, impriſonment, ſickeneſſe, baniſhment, or any like bodily aduerſitie, or haſt otherwiſe afflicted in ſpirit: that it may pleaſe thee to make them feele thy fatherlie affection towardes them, and to knowe that theſe croſſes are chaſtiſements for their amendement, to the

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ende that they may vnfainedlie turne vnto thee, and ſo receyue full comforte and be deliuered frō their euils. But eſpeciallie wee commende vnto thy diuine protection, all ſuch as are vnder the tyrannie of Antichriſt, and both lacke the preaching of the Word, the foode of life, and haue not libertie to call vppon thy Name in open Aſſemblie: chiefflie our poore brethren which are impriſoned & perſecuted by the enimies of thy goſpel, that it may pleaſe thee, O father of conſolations, to ſtrengthen them by the power of thine holy Spirit, in ſuch ſorte, as they neuer ſhrinke backe, but may conſtantlie perſeuere in their holy faith, and ſo to ſuccour and aſſiſte them, as thou knoweſt to be moſt expedient: comforting them in their afflictions, maintayning them in thy ſafegarde againſt the rage of the enimies, and increaſinge in them the giftes of thy holy Spirite, that they may glorifie thee their Lorde God, both in their life and in their death.

Finallie, ô Lorde God moſt deare Father, we beſeeche thee, to graunt vnto vs alſo, which are here gathered togither in the Name of thy Sonne Ieſus Chriſt, to heare his Worde preached,‡ that we may ac-

‡ If the lords Supper bee miniſtred,

then is here added this clause: *And to celebrate his holy Supper.*

acknoweledge truelie and without hypocrisie, in howe miserable a state of damnation we are by nature, and howe worthilie we procure vnto our selues euerlasting death, prouoking from time to time thy grieuous punishementes against vs, through our wicked and sinfull life, to the ende, that seeing there remaineth no sparke of goodnes in our nature, and that there is nothing in vs, as touching our first birth, meete to enioye the heritage of thy kingdome, wee may whollie render vpp our selues with all our hartes, and with an assured confidence vnto thy dearely beloued Sonne Iesus Christ our Lorde, our onely Sauiour and Redeemer, that he dwelling in vs, may mortifie our olde man and sinfull affections, that wee may be renewed into a more godlie life, whereby thine Holie Name may be aduanced and magnified in vs: likewise, that thou mayest haue the tuition and gouuernance ouer vs, and that wee may learne dailie more and more to humble and submitte our selues vnto thy Maiestie, in such sorte that thou mayest bee counted King and gouernour ouer all, guyding thy people with the scepter of thy Worde, & by the ver-

Hallowed bee thy Name.

Thy kingdome come

vertue of thine holy Spirit, to the confuſion of all thine enimies, thorough the might of thy trueth and righteouſneſſe, ſo that by this meanes all power and height whiche withſtandeth thy glorie, may be continuallie throwne downe & abolished, vntill ſuch time as the ful and perfect face of thy kingdome ſhall appeare, when thou ſhalt ſhewe thy ſelfe in iudgement in the perſon of thy Sonne; wherby alſo we with the reſt of thy children, may render vnto thee perfect and true obedience, euen as thine Heauenlie Angels doe applie them ſelues onelie to the performing of thy commaundements: ſo that thine onelie will may be fulfilled without any contradiction, and that euerie man may bende him ſelfe to ſerue and pleaſe thee, renouncing their owne willes, with all the affections and deſires of the fleſhe. Graunt vs alſo, good Lorde, that we thus walking in the loue and dread of thine Holie Name, may be nouriſhed thorough thy goodneſſe, and that wee may receyue at thy handes all thinges expedient and neceſſarie for vs, and ſo vſe thy giftes peaceablie and quietlie, to this ende, that when we ſee that thou haſt care of vs, wee maye the more

Thy will be don in earth as it is in heauen.

Giue vs this day our dailie bread.

effe-

effectuallie acknowledge thee to be our Father, lookinge for all good giftes at thine hande, and by withdrawinge and pulling backe all our vaine confidence from creatures, may set it wholy vppon thee, and so rest only in thy most bountifull mercie. And for so much as whileſt we continue here in this transitorie life, we are so miserable, so fraile, and so much enclined vnto sinne, that wee fall continuallie and swarue from the right way of thy commaundements, wee beseeche thee pardon vs our innumerable offences, whereby wee deserue thy iuste iudgement and condemnation, and forgiue vs so freelie, that death and sinne may hereafter haue nothing againſt vs, neither laye vnto our charge that wicked roote of sinne, whiche doeth euermore remaine in vs: graunt that by thy commaundement, we may forgette the wronges which other doe vnto vs, & in steede of seeking vengeance, may procure the wealth of our enimies. And for as much as of our selues wee are weake, vtterlie vnable to stand, & assalted euermore with such multitude of most dangerous enimies, the Deuill, the World, sinne, and oure owne concupiscences which

And forgiue vs our trespasses.

And lead vs not into tentation.

which do neuer leaue of to fight againſt vs, let it be thy good pleaſure, to ſtrengthen vs with thy holie Spirit, & to arme vs with thy grace, that thereby we maye be able conſtantlie to withſtande all tentations, and to perſeuere in this ſpirituall battell againſt ſinne, vntill ſuch time as we ſhall obtaine the full victorie, and ſo at length may triumphantlie raigne in thy kingdome, with our Captaine & gouuernour Ieſus Chriſt our Lorde, in whoſe name we further pray as he hath taught vs.

This prayer following may be alſo vſed to bee ſaide after the ſermon, on the day whiche is appointed for common prayer: and it is very proper for our ſtate and time, to mooue vs to true repentance, and to turne backe Gods ſharpe roddes which yet threaten vs.

O God almightie and Heauenlie Father, we acknowledge in our conſciences & confeſſe, as the trueth is, that we are not worthie to lift vp our eyes to Heauen, much leſſe meete to come into thy preſence, & to be ſo bold as to think that thou wilt heare our prayers, if thou haue reſpecte to that which is in vs: for our cõſciences accuſe vs, and our owne ſinnes do beare witneſſe againſt vs: yea, and

and we know that thou art a righteous iudge, which punished the faults of such as transgresse thy commaundements. Therefore, O Lord, when wee consider our whole life, we haue cause to be confounded in our owne hartes, and to be swalowed vp in the depe gulfe of death. Notwithstanding, most mercifull Lorde, since it hath pleased thee of thine infinite mercie to commaund vs to cal vppon thee for helpe, euen from the deepe bottome of hell: and that the more lack and defaulte wee feele in our selues, so much the rather we should haue recourse vnto thy gratious bountie: since also thou hast promised to heare and accept our requestes and supplications, without hauing anie respecte to our vnworthines, for the merites of our Lorde Iesus Christe, whome alone thou hast appointed to be our Intercessour and Aduocate, wee humble our selues before thee, renouncing al vaine confidence in mans helpe, & cleaue onelie to thy mercie, callinge vppon thy Holie Name, to obteine pardon for our sinnes.

First, O Lorde, besides the innumerable benefites whiche thou doest vniuersallie bestowe vppon all men, thou hast giuen

giuen vs ſuche ſpeciall graces, that it is not poſſible for vs to rehearſe them, no nor ſufficientlie to conceiue them in our mindes. It hath pleaſed thee to call vs to the knowledge of thy holy Goſpel, drawing vs out of the miſerable bōdage of the deuil, whoſe ſlaues wee were, and deliuering vs from moſt curſed idolatrie and wicked ſuperſtition, wherin we were plunged, to bringe vs into the meruailous light of thy trueth. Notwithſtāding ſuch is our vnthankefulneſſe, that not onely we forget thoſe thy benefites, whiche we haue receyued at thy bountifull hande, but haue gone aſtray from thee, and haue turned our ſelues from thy Lawe, to go after our own concupiſcences and luſtes, and neyther haue giuen worthie honour and due obedience to thine holy Worde, neyther haue aduaunced thy glorie, as our dueties required. And although thou haſt not ceaſſed cōtinuallie to admoniſhe vs moſt faithfullie by thy Worde, yet we haue not giuen eare to thy Fatherlie admonition.

Wherefore, ô Lorde, wee haue ſinned and haue grieuouſlie offended agaynſt thee, ſo that ſhame and confuſion apperayneth to vs: and wee acknoweledge that

that we are altogither guiltie before thy iudgement, and that if thou wouldeſt deale with vs according to our demerits, we could looke for no other then euerlaſting death and damnation. For although wee would excuſe our ſelues, yet our owne conſcience would accuſe vs, and our wickedneſſe would appeare before thee to condemne vs. And in verie deede, ô Lorde, wee ſee by the corrections which thou haſt alreadie layd vpon vs, that wee haue giuen thee great occaſion to bee diſpleaſed with vs: for ſeeing thou art a iuſt and vpright Iudge, it can not be without cauſe, that thou puniſheſt thy people. Wherefore, for as much as we haue felt thy ſtripes, wee acknowledge that we haue iuſtlie ſtirred vp thy diſpleaſure againſt vs: yea, and yet we ſee thine hande lifted vp to ſtrike vs againe: for the roddes and weapons, wherewith thou art accuſtomed to execute thy vẽgeance, are alreadie in thine hande, and in full readineſſe. Wherewith though thou ſhouldeſt puniſh vs much more grieuouſly then thou haſt hitherto done, and that, whereas wee haue receyued one ſtroke, thou wouldeſt giue vs a thouſande: yea, if thou wouldeſt bring

bring vppon vs all the curſes written in thy Lavve, and purſue vs with the grieuous puniſhementes, wherewith thou diddeſt puniſhe thy people Iſrael, wee confeſſe that thou ſhouldeſt do therein moſt righteouſlie, & we can not denie, but wee haue fullie deſerued the ſame.

Notwithſtanding, ô Lorde, our heauenlie Father, ſeeing thou art our maker, and wee the workmanſhip of thine handes, ſeeing thou art our Paſtor, and we thy flocke: ſeeing alſo that thou art our Redeemer, & wee the people whom thou haſt bought: finallie, becauſe thou art our God, & we thy choſen Heritage, ſuffer not thine anger ſo to kindle againſt vs, that thou ſhouldeſt puniſh vs in thy wrath, neither remember our wickedneſſe ſo, as to take vengeance therof, but rather chaſtiſe vs accordinge to thy mercie.

Wee confeſſe, O Lorde, that our miſdedes haue enflamed thy wrath againſt vs, yet, conſidering that by thy grace we call vpon thy Name, & make profeſſion of thy trueth: mainteine, wee beſeeche thee, the worke that thou haſt begon in vs, to the ende that all the worlde maye know that thou art our God and Sauior.

Thou knoweſt that ſuche as thou haſt deſtroyed and brought to confuſion, do not ſet forth thy prayſes, but the heauie ſoules, the humble hartes, the conſciences oppreſſed & loaden with the grieuous burden of their ſinnes, and therefore thirſte after thy grace, they ſhall ſet forth thy prayſe and glorie.

Thy people of Iſrael oftentimes prouoked thee to anger through their wickedneſſe, whereupon thou diddeſt iuſtlie puniſhe them: but ſo ſoone as they acknowledged their offences, and returned to thee, thou diddeſt receyue them alwayes to mercie: and were their enormities and ſinnes neuer ſo grieuous, yet for thy Couenantes ſake, whiche thou haddeſt made with thy ſeruantes, Abraham, Iſaac, and Iacob, thou diddeſt alwayes withdrawe from them thy roddes and curſes, whiche were prepared for them, in ſuch ſorte, that thou diddeſt neuer refuſe to heare their prayers.

We haue obtained by thy goodneſſe in a farre more excellēt maner the ſame Couenant, ſtabliſhed by the meanes of Ieſus Chriſt our Sauior, written with his bloud, & ſealed with his death & paſſion

Therefore, O Lorde, we renouncinge

our

our ſelues, and all vaine confidence in mannes helpe, haue our onely refuge to this thy moſte bleſſed Couenaunt, whereby our Lorde IESVS, thorough the offering vp of his bodie in ſacrifice, hath reconciled vs vnto thee. Beholde vs therefore, O Lorde, in the face of Chriſt thine annoynted, that by his interceſſion thy wrath and indignation may be appeaſed, and that the grieuous plagues & iudgementes which we haue deſerued, may be remooued from vs, & that the bright beames of thy countenance may ſhine vppon vs, to our great comfort & aſſured ſaluation: and from this time forward, vouchſafe to receyue vs vnder thine holie tuition, and gouuerne vs with thy holie Spirite, whereby we may be regenerate a newe vnto a farr better life.

And albeit wee be moſt vnworthie in our owne ſelues, to open our mouthes, and to intreate thee in our neceſſities, yet for ſo muche as it hath pleaſed thee to commaunde vs to praye one for another, wee make alſo our humble prayers vnto thee, for our poore brethren, whome thou dooeſt viſite and chaſtiſe with thy roddes and correcti-

ons, moſte inſtantlie deſiringe thee, to turne away thine anger form them. Remembre, ô Lord, that they are thy children, as we are: and though they haue offended thy Maieſtie, yet wee beſeeche thee that it may pleaſe thee not to ceaſe to proceede in thine accuſtomed bountie and mercie, which thou haſt promiſed, ſhould euermore continue towards thine elect. Vouchſafe therfore, ô Lord, to extende thy pitie vpon all thy Churches, & towardes all thy people, whom thou doſt now chaſtiſe, either with peſtilence or warre, or ſuch like thine accuſtomed roddes, as ſickneſſe, priſon, pouertie, or any other affliction of body or minde, that it would pleaſe thee to comfort them as thou knoweſt to be moſte expedient for them, ſo that thy roddes may be inſtructions for them, to aſſure them of thy fauour, and for their amendement, when thou ſhalt giue them cõſtancie and patience, and alſo aſſwage & ſtay thy corrections: and ſo at length by deliuering them from all their troubles, giue them iuſt occaſion to reioice in thy mercie, and to praiſe thine Holy Name. Eſpeciallie, ô Lord, haue compaſſion on thoſe that employe them ſelues for the mainte-

maintenance of thy Trueth: ſtrengthen them with an inuincible conſtancie: defende and aſſiſte them: ouerthrowe the craftie practiſes & conſpiracies of their enimies: bridle their rage, and lett their bold enterpriſes, which they vndertake againſt thee & the members of thy Son, turne to their owne confuſion: and ſuffer not thy kingdome to be vtterlie deſolate, neither ſuffer the remẽbrance of thine holyName to be cleane aboliſhed, nor that they, among whom it hath pleaſed thee to haue thy praiſe ſet forth, bee deſtroied, and that the Turkes, Paganes and other infidels, the church of Rome, or other heretikes by ſuche occaſion boaſt them ſelues thereby, & blaſpheme thy Name. (·)

To this the Miniſter addeth that part which is in the former prayer marked thus (·)

Then the people are to ſing a Pſame, as the Paſtor appointeth: Which ended, he is to pronounce one of theſe bleſsinges, and ſo the Cõgregation departeth.

The Lorde bleſſe vs and ſaue vs: the Lorde make his face to ſhine vppon vs: and be mercifull vnto vs: the Lorde turne his countenance towardes vs, and graunt vs his peace. Num. 6

The grace of our Lorde Ieſus Chriſt, the loue of God, & communion of the holy Ghoſt be with vs all. So be it. 2 Cor. 13

¶ It ſhall not be neceſſarie for the Paſtor dailie to repeate all theſe things before mẽcioned, but beginning with ſome like confeſsion, to proceede to the Sermon: vvhich ended, he eyther is to vſe the prayer for all eſtates, before mẽcioned, or elſe to pray, as the Spirit of god ſhall moue his harte, framing the ſame accor ding to the time and matter vvhich hee hath intreated of. And if there ſhalbe at anie time any preſent plague, famine, peſtilence, warre, or ſuch like, vvhich be euident tokens of gods vvrath, as it is our parte, to acknovvledge our ſinnes to be the occaſion therof, ſo are we appointed hy the ſcriptures, to giue our ſelues to mourning, faſting & prayer, as the meanes to turne away gods heauie diſpleaſure. Therfore it ſhall be conuenient, that the Miniſter, during ſuch time, doe not onelye admoniſhe the people thereof, but alſo vſe ſome forme of prayer, according as the preſent neceſsitie requireth, to the vvhiche he may appoint by conſent of the Elderſhipp, ſome ſeuerall day after the Sermon, vveekelie to bee obſerued, where it may be done conuenientlie.

¶ OF THE ADMINISTRATION Of The Sacramentes, Baptisme, and the Lords SVPPER.

Firſte of the order of Baptisme.

For

Forasmuch as it is not permitted by gods word that women, or any priuate person should preache or minister the Sacraments, and it is euident that the Sacraments are not ordained of god to be vsed but in places of the publike Congregation, and necessarilie annexed to the preaching of the vvorde, as seales of the same, therefore the infant vvhich is to be baptized, shalbe brought to the church at some day appointed to common prayer and preaching, accompanied vvith the Father & godfathers, as the Eldership of that Congregation shall thinke conuenient. After the Sermō, the childe being presented to the Minister, he demaundeth this question:

DO you present this childe to be Baptized?

The Answere.

Yea, we require the same.

Then the Pastor is to proceede, saying:

THen let vs consider, dearely beloued, how Almightie God hath not onelie made vs his children by *(a)* adoption, & receyued vs into the fellowshippe of his Church, but also hath promised that he will be our *(b)* God, and the God of our children, vnto the thousande generatiō. Which thing as he confirmed to his people of the olde Testament by the Sacrament of *(c)* circūcision, so hath he also re-

a Roma. 8. Galat. 4. Ephe. 1. 2.

b Gen. 17. Exod. 17. Deut. 7. Isa. 59.

c Gen. 17. Roma. 4.

newed the same to vs in his newe Testament by the Sacrament of (a) Baptisme; commanding his (b) Apostles to baptize in the Name of the Father, and of the Sonne, and of the holy Ghost: declaring thereby that suche as beleeue, and their infants, apparteine to him by couenant, and therefore ought not to bee defrauded of those Holie signes and seales (c) whereby his children are knowne from infidels and pagans.

a Colo. 12. Galat. 3. Actes 2
b Mar. 18. Marke 16.
c Actes 10

Neither is it requisite, that all those that receiue this Sacrament, haue the vse of vnderstanding and faith, but that they be conteined vnder the name of (d) Gods people: so that remission of sinnes in the bloud of Christ Iesus, doth appertaine vnto them by Gods promise.

d Actes. 2. 1 Cor 7

This thing is most euident by (e) saint Paule, who pronounceth the children begotten & borne, either of the parents being faithfull, to be cleane and holie. Also our Sauiour Christ admitteth (f) children to his presence, imbracing and blessing them. Whiche testimonies of the holy Ghost assure vs, that infantes be of the number of Gods people, and that remission of sinnes doeth also appertaine to them in Christe. Therefore

e 1. Cor. 7.
f Marke 10 Mat. 19. Luke 18. Psalm. 22.

without iniurie, they can not be debarred from the common ſigne of Gods children. And yet is not this outwarde action of ſuch neceſſitie, that the lacke (*a*)thereof ſhould be hurtful to their ſaluation, if that, preuented by death, or ſuch like cauſe of neceſſitie, they maye not conuenientlie bee preſented to the Church. But we hauing reſpect to that obedience, which Chriſtians owe to the voyce and ordinance of Chriſte Ieſus, who commaunded (*b*) to preach & baptize al ſuch without exception, do iudge them onely vnworthie of any fellowſhip with him, who contemptuouſlie refuſe ſuch ordinarie meanes, as his wiſedome hath appointed to the inſtructiō of our dull ſenſes.

a Rom.4 Gal. 3. Iames.2 Gen.15.17.

b Mark.16. Mat.28

Furthermore, it is euident, that Baptiſme was ordeyned to bee miniſtred in the element of (*c*)water, to teach vs, that like as water outwardlie doeth waſhe away the filth of the bodie, ſo inwardlie doeth the bloode of Chriſte purge our ſoules from that corruption and deadlie poyſon, wherewith (*d*)by nature we were infected. Whoſe venemous (*e*) dregges, although they continue in this oure fleſhe, yet by the merites of his death, (*f*) are

c Mat.3 1. Pet.3 1. Iohn. 5. 1 Cor. 10.

d Ephe. 2. *e* Rom. 7 *f* Rom.4 Galat.3. Pſalm. 32.

a Roma. 6. Galat. 3.. (a) are not imputed vnto vs, becauſe the iuſtice of Ieſus Chriſte is made (b) ours by Baptiſme: not that wee thinke anie ſuch vertue or power to be included in the viſible water or outward action: (for manie haue bene baptized, & yet neuer inwardlie purged) but that our Sauiour Chriſte, who commaunded Baptiſme to be miniſtred, wil by the power of his holie Spirite effectuallie worke in the hearts of his (c) elect in time conuenient, all that is meant & ſignified by the ſame. And this the Scripture calleth our (d) regeneration, whiche ſtandeth chieflie in theſe twoo poinctes, In mortification of the rebellious luſtes of the fleſhe, and in newneſſe of life, wherby we continuallie ſtriue to walke in that purenes & perfectiō, wherewith we are cladde in baptiſme

As Iudas Simon Magus Hymeneus, Alexander. Philetus.

b Actes 2. 13

c Ephe. 3. 1. Cor. 12. Roma. 6. Col. 2.

The fruit of baptiſme ſtāndeth in two points: mortification, and regeneration.

And although wee in the iourney of this life be (e) incumbred with manie enimies, which in the waye aſſayle vs, yet fight we not without fruite. For this (f) continuall battel which we fight againſt ſinne, death and hell, is a moſt infallible argument, that God the Father, mindful of his promiſe made vnto vs in Chriſte Ieſus, doth not onlie giue vs motions & courage to reſiſt them, but alſo aſſurance

d 1 Pet. 5. Luke 22. Iob. 7.

e Roma. 5. 1. Pet. 1. James 1. Ephe. 6.

(a) to

(a) to ouercome, and obtaine victorie. 1.Cor.15.
Wherefore, dearely beloued, it is not on- Ose.13.
lie of neceſſitie that we be baptized, but Heb.2.
alſo it much profiteth ofte to be preſent
at the miniſtration thereof, that wee be-
ing put in minde of the (a) league and a Deut.6.
Couenaunt made betweene God and Iosh.1.
vs, that he will be (b) our God, and wee b Iere.31.
his people: he our Father, and wee his Heb.8.
children, may haue occaſion as well to
trie our liues paſte, as our preſent con-
uerſation, and to proue our ſelues, whe-
ther wee ſtande faſt in the faith of Gods
elect: or contrariwiſe, haue ſtrayed from
him through (c) incredulitie and vngod- c Ephe.4.
lie liuing: whereof if our cõſciences doe Col.3.
accuſe vs, yet by hearing the louing pro-
miſes of our heauenlie Father (who cal-
leth all men to mercie by (d) repentance) d Ezech.18
we may from hence foorth walke more Act.1.13.
warelie in our vocation. 2.Pet.3.

Moreouer, yee that bee fathers and Deut.4.6
Mothers, maye take hereby moſte ſin-
gular comfort, to ſee your children thus
receyued into the boſome of Chriſtes
Congregation, whereby you are daylie
admoniſhed, that ye nouriſhe and bring
vp the children of gods fauor & mercie,
ouer whom his fatherlie prouidence (e) e Mat.18.
wat-

watcheth continuallie. Which thing, as it ought greatly to reioice you, knowing that (a) nothinge can come vnto them without his good pleasure, so ought it to make you diligent and careful, to nourture, and instruct them in the (b) true knowledge and feare of God. Wherein if you be negligent, ye doe not onely (c) iniurie to your owne children, hydinge from them the good will and pleasure of almightie God their Father, but also heape damnation vppon your selues, in suffering his children, bought with the bloud of his deare Sonne, so trayterously for lacke of knowledge to turn back from him. Therefore it is your duetie, with all diligence to prouide that your children in time conuenient be instructed in all (d) doctrine necessarie for a true Christian: chieflie that they bee taught to rest vpon the iustice of Christ Iesus alone, and to abhorre and flee all superstition, Heresie and Idolatrie. Finallie, to the intent that wee may be assured, that you the Father or the Suerties consent to the performance hereof, declare here before God and the face of his Congregation, if this be the summe of thy faith, that you beleeue, and wherin you will see this childe instructed:

a Matth. 6. Luke 12

b Deut. 4. 6. Ephe. 6.

c 1. Sam. 2. 2. King. 2

What danger hangeth ouer those parentes, which neglect the bringing vp of their childrē in godlines.

d Gene. 18. Deut. 32

The true vse of the Catechisme, to the executiō whereof the fathers and godfathers binde themselues.

Which

Which is conteyned in theſe Wordes:
Ibeleeſe in God the Father.&c.

Whereunto aunſwere being taken, hee prayeth in this maner, or ſuch like.

ALmightie and euerlaſtinge GOD, which of thine infinite mercie and goodneſſe haſte promiſed vnto vs, that thou wilt not onely be our God, but alſo the God and Father of our Children, wee beſeeche thee, that as thou haſte vouchſafed to call vs to be partakers of this thy great mercie in the (a) fellowſhip of faith, ſo it may pleaſe thee to ſanctifie with thy (b) Spirite, and to receyue into the number of thy children this infant, whom we ſhall baptize according to thy (c) worde, to the end that he, comming to perfect age, may (d) cõfeſſe thee onelie the true God, and whome thou haſt ſent, Ieſus Chriſt, and ſo ſerue thee, and be (e) profitable to thy Churche, in the whole courſe of his life, that after this life be ended, he may be brought as a liuely member of the body of Chriſte, vnto the full fruition of thy (f) ioyes in the Heauens, where thy Sonne our Sauiour Chriſt reigneth worlde without ende. In whoſe Name wee praye as hee hath taught vs:

a Galati. 3
1. Petr. 1
Phil. 3.
b Rom. 3. 4.
1 Cor. 5
Rom. 8.
Ephe 2. 3.
c Matth. 28
Marke 16.
Actes 2.
d Roma. 10
Iohn. 17.
e Roma. 12.
1. Cor. 11.
1 Theſ. 5.
f 1. Cor. 2.
Roma. 6.
Titus. 3.

Our

Our Father which art in heauen.

¶When they haue praied in this sorte, the Minister is to require the childes name, whiche knowen

Hee is to saye:

a Matt. 18. Marke 16. Actes 2.

N. (*a*) I baptize thee in the Name of the Father, of the Sonne, and of the holie Ghost.

Sorwashed.

And as he speaketh these wordes, hee shall take water in his hande, and § powre it vppon the childes face, Which done, hee is to giue thankes as followeth.

b Ephe. 3. 1. Pet. 2. Ose. 2.

FOr asmuch, most holy and mercifull Father, as thou doest not onely blesse vs with common benefits, like vnto the rest of mankinde, (*b*) but also heapest vpon vs most aboundantlie rare & wonderfull giftes, of duetie we lift vppe our eyes and mindes vnto thee, & giue thee most humble thankes for thine infinite goodnesse, which hast not onely numbred vs amongst thy (*c*) Saintes, but also

c 1. Pet. 2. Ephe. 2.

of thy free mercie doest cal our children vnto thee, marking them with this Sacrament, as a singular token and seale of thy loue. Wherefore, most louing Father,

ther, though we be not able to deſerue this ſo great a benefite (yea, if thou wouldeſt handle vs accordinge to oure ‡ merites, we ſhould ſuffer the puniſhmentes of eternall death and damnation) yet for Chriſtes ſake wee beſeeche thee, that thou wilt confirme this thy fauour more and more towards vs, and take this infant into thy tuition and defence, whom we offer and preſent vnto thee with common ſupplications, and neuer ſuffer him to fall away from thee: but that hee maye knowe thee continuallie to bee his mercifull Father, thorough thine holie Spirite, workinge in his hearte by whoſe diuine power hee maye ſo preuayle againſt Satan, that in the end, obtayning the victorie, he may be exalted into the libertie of thy kingdome. So be it.

Rom. 1
Iere. 2.
Iſa. 40.
Luke 17.

THE

THE MANNER OF ADMINISTRING THE Lords Supper.

The day when the Lords Supper is to be miniſtred, which ſhalbe cõmonly once a moneth, or ſo ofte as the Congregation ſhall thinke expedient, the Miniſter ſhall vſe to ſay as followeth.

LET vs marke, deare brethren, and conſider howe Ieſus Chriſt did ordaine vnto vs his Holie Supper, according as S. Paule maketh rehearſhall in the 11. Chap. of the firſte Epiſtle to the Corint, ſaying:

I haue receyued of the Lorde, that whiche I haue deliuered vnto you, to witte, that the Lorde IESVS the ſame night he was betrayed, tooke bread, and when he had giuen thankes, he brake it ſaying: Take yee, eate ye, this is my bodie, whiche is broken for you: doe you this in remembrance of mee. Likewiſe after Supper, he tooke the Cuppe, ſaying: This Cuppe is the newe Teſtament or Couenant in my bloud: doe ye this ſo ofte as yee ſhall drinke thereof, in remembrance of mee. For ſo ofte as you ſhall eate this bread, and drinke of this Cuppe, ye ſhall declare the Lords death vntill

vntill his comming. Therefore whosoeuer shall eate this breade, and drinke the Cuppe of the Lorde vnworthily, he shall be guiltie of the body and bloud of the Lorde. Then see that euery man prooue and trie him selfe, and so let him eate of this breade, and drinke of this Cuppe, for whosoeuer eateth or drinketh vnworthily, he eateth & drinketh his owne damnation, for not hauing due regarde and consideration of the Lords bodie.

¶ This done, the Pastor is to procede to the exhortation, saying:

DEarely beloued in the Lorde, for asmuch as we be now assembled to celebrate the holy communion of the bodie and bloud of our Sauiour Christ, let vs consider these wordes of Saint Paule, howe he exhorteth all persons diligently to trie and examine them selues, before they presume to eate of that bread, and drinke of that Cuppe. For as the benefite is great, if with a truelie penitent heart, and liuelie faith wee receyue that holie Sacrament (for then wee spirituallie eate the fleshe of Christ, & drinke his bloude: then wee dwell in Christe, Iohn 6.

and Christ in vs, we be one with Christ, and Christe with vs) so is the daunger exceeding great, if wee receyue this holie Sacramente vnworthilie: for then wee be guiltie of the bodie and bloud of Christ our Sauiour: we eate and drinke our owne damnation, not consideringe the Lorde his bodie, which is offered in this Sacramente to the worthie receyuer: wee kindle Gods heauie wrath against vs, and prouoke him to plague or chastise vs, with diuerse diseases, and sundrie kindes of death.

Therefore, if anie of you bee (*a*) ignoraunt of GOD, (*b*) a denier of the faith, (*c*) an hereticke or scismatike (*d*) an Idolatour, a worshipper of Angells, Saintes, our anie other creatures, (*e*) a witch, sorcerour, southsayer, or suche as haue anie truste or confidence in them, (*f*) a mainteyner of Images or mannes inuentions in the seruice of GOD, a neglecter, (*g*) contemner, hinderer or slaunderer of GOD, his holye Worde, Sacramentes, and Discipline, a (*h*) periured person, a prophaner of the Lords Sabboth: disobedient to parents, Magistrates, Ministers, and other Superiours,

a Hose.4.5.
b Roma.10 Marke.8.
c 1.Cor.11. Tit.2.10.
d 1.Cor.5. 1.Iohn 5.
e Gal.5.30.
f Deut.4.12. 1.Iohn. 5.
g Gene. 17. Num. 9. 1.Cor 11. Mat.18.33.
h Mat.5.33.

riours, or bee a murderer, or in malice and enuie, or bee mercyleſſe and cruell, or an oppreſſour, Vſurer, or fornicatour, adulterour, an inceſtuous perſon, buggerer, or bee a theefe, a (*a*) falſe dealer in bargayninge, or anie the like matter: a ſlaunderour, backebyter, or falſe witneſſe bearer, or in anie other grieuous crime, lament & bewayle your ſinnes and iniquities, and preſume not to come to this holie Table, leaſt the Deuill enter into you, as hee entred into Iudas, and (*b*) fill you full of all iniquities, and bringe you to deſtruction, both of bodie and ſoule. *a* 1. Cor. 5. 1. Theſ. 4. *b* Iohn 13.

Iudge therefore your ſelues, examine and trie your heartes (Brethren) that ye bee not iudged of the Lorde: (*c*) Repente you truelie for your ſinnes paſt, and haue a liuelie and ſtedfaſt fayth in Chriſte ourre Sauiour, ſeekinge onelie your ſaluation in the (*d*) merites of his death and paſſion, of his righteouſneſſe and obedience: from hence foorth refuſinge and forgettinge all enmie and (*e*) malice, with full purpoſe and deliberation, to liue in Brotherlie amitie, and all godlie and honeſt conuerſation, all the dayes of your life. *c* Matth. 3. Titus 2. *d* Actes 4. Galat. 2 *e* 1 Pet. 2. 1. Cor. 14. Ephe. 4.

And albeit we feele in our ſelues much fraieltie and wretchednesſe, as that wee haue not our faith ſo perfect and conſtant, as we ought, being manye times readie to diſtruſt Gods goodneſſe thorough our corrupt (*a*) nature, and alſo that we are not ſo thoroughlie giuen to ſerue GOD, neither haue ſo feruent a zeale to ſet forth his glorie, as our duetie requireth, feeling ſtill ſuch rebellion in our ſelues, that wee haue neede dailie to (*b*) fight againſt the luſtes of our fleſh, yet neuertheleſſe, ſeeing that our Lorde hath dealt thus mercifullie with vs, that hee hath printed his (*c*) Goſpell in our heartes, ſo that wee are preſerued from falling into deſperation and miſbeliefe: and ſeeing alſo he hath indued vs with a (*d*) will, and deſire to renounce and withſtande our owne affections, with a longing for his righteouſnes & the keeping of his commaundements, we may be nowe right well aſſured, that thoſe defaultes and manifolde imperfections in vs ſhal be no hinderance at all againſt vs, to cauſe him not to accepte and impute vs as worthie to come to his ſpirituall Table. For the ende of our comming thither is not to make (*e*) proteſtation

a Roma. 7.

b Galat. 3.

c Heb. 8. Iere. 31. Iſa. 5.

d Roma. 7. Phil. 1

e Luke 18.

tion that we are vpright or iuſt in our liues, but cõtrariwiſe, we come to ſeeke our life and perfection in Ieſus Chriſte, acknowledging in the meane time, that we of our ſelues be the children (a) of wrath and damnation.

a Ephe. 2 Luke. 8.

Let vs conſider then, that the Sacrament is an excellent medicine for all poore ſicke creatures, a cõfortable helpe to weake ſoules, and that our Lorde requireth no other worthineſſe on oure parte, but that wee vnfainedlie acknowledge our wickedneſſe, and imperfection. Then to the ende that we may bee worthie partakers of his merites, and moſt conifortable benefites, by (b) the true and ſpirituall eating of his fleſhe, & drinking of his bloude, let vs not ſuffer our mindes to wander about the conſideration of theſe earthlie and corruptible things, (which we ſee preſent to our eies, and feele with our handes) to ſeeke Chriſte bodily preſent in them, as if hee were incloſed in the bread or wine, or as if theſe Elementes were turned & chaũged into the ſubſtance of his fleſhe and bloude. For the only way to diſpoſe our ſoules to receiue nouriſhement, releefe and quickening of his ſubſtaunce, is to

b Iohn. 6

Tranſubſtãtiation, Trãſelemẽtatiõ, Tranſmutatiõ & Transformation, as the papiſtes vſe them, ar the doctrine of Deuilles. The true eatinge of christ in the Sacrament.

lifte vppe our mindes by faith aboue all thinges worldlie and ſenſible, and thereby to enter into Heauen, that wee maye finde and receiue Chriſte, where hee (*a*) dwelleth vndoubtedlie verie God, and verie man, in the incomprehenſible glorie of the Father, to whom be all prayſe, honor & glorie, nowe and euer, Amen.

a Reuel. 5.

¶ The exhortation ended, the Miniſter is to giue thankes, either in theſe vvordes followving, or like in effect.

O Father of mercie, and GOD of all conſolation, ſeeing (*b*) all creatures doe acknowledge and confeſſe thee as Gouuernour and Lorde, it becommeth vs the workemanſhippe of thine owne handes, at all times to reuerence and magnifie thy godlie Maieſtie: firſte, for that thou haſt created vs to thine owne (*c*) image and ſimilitude, but chieflie becauſe thou haſt deliuered vs from that euerlaſting (*d*) death and damnation, into the which Satan drewe mankinde by the meane of ſinne: from the bondage whereof, neither man nor Angell was (*e*) able to make vs free, but thou, ô lord, rich in mercie, and infinite in goodneſſe, haſt prouided our redemtion to ſtand in thy

b Gene. 1

c Ephe. 2. Galat. 1. Gen. 3.

d Actes 4. Heb. 1.

e Iohn. 3.

thy only & welbeloued Sonne, whom of very (a) loue thou dideſt giue to be made man like (b) vnto vs in all things, (c) ſinne excepte, that in his bodie hee might receiue the puniſhment of our tranſgreſſion, by his death to make (d) ſatisfaction to thy iuſtice, and by his reſurrection to (e) deſtroy him that was author of death, & ſo to bring againe (f) life to the world, from which the whole ofſpring of (g) Adam moſt iuſtlie was exiled.

a Iohn 3.
b Hebre. 8.
c Hebr. 4. 7.
d 1. Pet. 2. Iſa. 43. 53.
e Mat. 3. 17 Iere. 31. Hebr. 8. Rom. 5.
f Heb. 2. Iohn 6.
g Gene. 3. Rom. 5.

O Lorde, wee acknowledge, that no creature is able to (h) comprehende the length and breadth, the deepeneſſe and height of that thy moſte excellent loue whiche mooued thee to ſhewe mercie where none was (i) deſerued: to promiſe and giue life, (k) where death had gotten victorie: to receyue vs into thy grace when we could do (l) nothing but rebell againſt thy iuſtice. O Lorde, the blindedulneſſe of our (m) corrupt nature, will not ſuffer vs ſufficientlie to weighe theſe thy moſte ample benefites: yet neuertheleſſe, at the (n) commaundement of IESVS Chriſte our Lorde, wee preſent our ſelues to this his Table (whiche hee hath lefte to bee vſed in (o) remembraunce of his death vntill his

h Ephe. 3.
i Ephe. 2.
k Ioh. 6. 17. Ephe. 1
l Gen. 6. Rom. 3. Iſa. 64. Pſalm. 5. 14
m Matt. 16. 1. Cor. 2. Luke 11. Mark. 10
n Mat. 26 Luke 22.
o 1. Cor. 11.

comming againe) to declare & witneſſe before the world, that by him alone wee haue receiued (a) libertie, and life: that by him alone thou doeſt acknowledge vs thy children and (b) heyres: that by him alone wee haue (c) entrance to the throne of thy grace: that by him alone we are (d) poſſeſſed in our ſpiritual kingdome, to eate and drink at his (e) Table, with whom we haue our (f) conuerſation preſentlie in heauen, and by whome our bodies ſhalbe raiſed vp againe from the duſt, and ſhal be placed with him in that endleſſe ioye, which thou, ô Father of mercie, haſt prepared for thine electe (g) before the foundation of the worlde was laide. And theſe moſte ineſtimable benefites we acknowledge and confeſſe to haue receiued of thy (h) free mercie and grace, by thine onely beloued Sõne Ieſus Chriſt: for the which therefore we thy Congregation (i) mooued by thine holye Spirite, render thee all thankes, praiſe and glorie, for euer and euer.

a Iohn. 8. Galat. 5.
b Roma. 8. 1. Pet. 1. Ephe. 5.
c Ephe. 2. Heb. 4.
Roma. 3.
d Matth. 25. Iohn. 14. Luke 12.
e Luke 22. Reuel. 2.
f Phil. 3. Ephe. 2.
g Ephe. 1. Reuel. 13.
h Roma. 3. Ephe. 2. Titus 3.
i Roma. 8

¶ This done, the Miniſter comming to the Table, and the Table being furniſhed, is to breake the breade & deliuer it to the people, ſaying: Take & eate, this bread is the body of Chriſt that was broken for vs, Doo this in remembrance

brance of him: who diſtribute and diuide the ſame among them ſelues, according to our Sauiour Chriſtes commaundement. Likewiſe he ſhall giue the Cuppe, ſaying: Drinke ye all of this: This Cuppe is the newe Teſtament in the bloud of Chriſt, vvhich vvas ſhedde for the ſinnes of manie: Doo this in the remembrance of him. During the which time, ſome place of the Scriptures is to bee read whiche doeth liuely ſet forth the death of Chriſte, to the intent that our eyes and ſenſes maye not onely be occupied in theſe outwarde ſignes of bread and wine, vvhiche are called the viſible worde, but that our heartes and mindes alſo may be fullie fixed in the contemplation of the Lords death, vvhich is by this holy Sacrament repreſented. And after the actiō is done, he is to giue thankes, ſaying:

Matth. 26. Marke 14. Luke 22. 1. Cor. 10. 1. Cor. 11. Iohn 13. 14

MOſt mercifull Father, we render to thee all prayſe, thankes and glorie, for that it hath pleaſed thee of thy great mercies, to graūt vnto vs miſerable ſinners ſo excellent a gift and treaſure, as to receyue vs into the (*a*) felowſhip and companie of thy deare Sonne IESVS Chriſt our Lorde, whom thou haſte (*b*) deliuered to death for vs, and haſt giuen him vnto vs, as a neceſſarie (*c*) foode & nouriſhement vnto euerlaſtinge life. And nowe we beſeech thee alſo, O heauenlie Father, to graunt vs this requeſt, that

a 1. Cor. 10

b Roma. 4.

c Iohn. 6.

that thou neuer ſuffer vs to become ſo vnkinde, as to forgette ſo worthie benefites, but rather imprint and faſten them
a Luke. 17. ſure in our hartes, that we may (a) grow and increaſe dailie more and more in
b Gal. 5. true faith, which continuallie is (b) exerciſed in all manner of good workes, and ſo much the rather, O Lorde, con-
c 1. Tim. 4. Ephe. 5. 2. Pet. 3. firme vs in theſe (c) perillous dayes, and rages of Satan, that wee may conſtantlie ſtande and continue in the confeſſion of the ſame, to the aduancement of thy
d Mat. 5 e 1. Pet. 2. (d) glorie, which art God ouer all things bleſſed for euer.

The action thus ended, the people are to ſinge the 103. Pſalme, My ſoule giue laude, &c. or ſome other of thankes giuing: vvhich ended, one of the bleſsinges before mencioned, is to be recited, and ſo they riſe from the Table & departe.

If ſo be that any vvould maruell why vve follovve rather this order, then anie other in the adminiſtration of this Sacrament, let him diligentlie conſider, that firſt of all vvee vtterlie renounce the errour of the papiſtes: ſecondlie, vve reſtore vnto the Sacrament his ovvne ſubſtance, and to Chriſte his proper place.

And as for the vvordes of the Lordes Supper, vvee

vvee rehearſe them not becauſe they ſhoulde change the ſubſtance of the breade or vvine, or that the repetition thereof vvith the intent of the ſacrificer, ſhould make the Sacrament (as the Papiſtes falſlie beleeue) but they are redde and pronounced to teache vs hovve to behaue our ſelues in that action, and that Chriſte might vvitneſſe vnto our faith, as it vvere vvith his ovvne mouth, that hee hath ordayned theſe ſignes for our ſpirituall vſe and comfort. Wee doe firſte therefore examine our ſelues, according to Saint Paules rule, & prepare our mindes that we may be worthie partakers of ſo highe myſteries. Then takinge breade, vvee giue thankes, breake and diſtribute it, as Chriſte our Sauiour hath taught vs. Finallie, the miniſtration ended, wee giue thankes agayne, according to his example: ſo that vvithout his vvorde and vvarrant, there is nothinge in this holy action attempted.

Why this order is to bee obſerued rather then anie other.

Matt. 26.
Marke 14.
Luke 22.
1. Cor. 10.
1. Cor. 11.

THE

THE FORME OF MARIAGE.

After the contract hath beene published three seuerall Sabboth dayes in the Congregation, to the intent that if any person haue interest or title to eyther or the parties, they may haue sufficiēt time to make their chalenge, the parties assemble at the beginning of the Sermō, and the Minister at time conuenient, sayeth as followeth.

The exhortation.

DEarelie beloued Brethren, wee are here gathered togither in the sighte of God, and in the face of his Congregation, to knitte and ioyne these parties togither in the (*a*) honourable state of Matrimonie, whiche was instituted and authorized by God him selfe in (*b*) paradise, man being then in the state of innocencie. For what time GOD made Heauen and Earth, & al that is in them, and had created and fashioned man also after his own similitude & likenesse, vnto whom he gaue rule and Lordship ouer all the beastes of the earth, fishes of the sea, and fowles of the aire, he said: It is not good that man liue alone: let vs make him an helper like vnto him self. And God brought a deepe sleepe vppon him,

a Heb. 13.

b Gene. 2. Prouer. 18.

him, and tooke one of his ribbes, and ſhaped Heua thereof, doing vs thereby to vnderſtande, that "they two are one bodie, one fleſhe and one bloud: for the which cauſe man (*a*) leaueth his father and mother, and taketh him to his wife to keepe companie with her: the which alſo he ought to loue, euen as our Sauiour loueth his Church, that is to ſaye, his (*b*) elect and faithfull Congregation, for the which he gaue his life.

And ſemblablie alſo, it is the (*c*) wiues duetie to ſtudie to pleaſe and obeye her houſbande, ſeruing him in all thinges that be godly and honeſt: for ſhee is in ſubiection, and vnder the gouernance of her huſbande, ſo long as they continue both (*d*) aliue. And this holy mariage, being a thing moſt honorable, is of ſuch vertue and force, that thereby the huſbande hath no more (*e*) right or power ouer his own body, but the wife: and likewiſe the wife hath no power ouer her owne body, but the huſbande, foraſmuch as God hath ſo knitte them togither in this mutuall ſocietie, to the procreatiō of childrē, that they ſhould (*f*) bring them vp in the feare of the Lorde, & to the increaſe of Chriſtes kingdome.

Wher-

" in Ebrue mā is called Iſch, & the womā Iſcha whereby is vvell expreſſed the natural affinitie betvvixt man & his vvife.

a Gene. 2. Matth. 19. Marke 10. 2. Cor. 6.

b Iohn. 17 Roma. 5. Hebr. 9. 1. Pet. 3.

c Ephe. 5. Col. 3. 1. Pet. 3. 1. Cor. 11. 1. Tim. 2.

d Roma, 7. 2. Cor. 7. Matth. 19.

e 1. Cor. 7. 1. Pet. 3.

f Ephe. 6. 1. Tim. 2

Wherefore they that be thus coupled togither by GOD, can not be seuered or put apart, vnlesse it be for a season, with the assente of (a) both parties, to the ende to giue them selues the more feruentlie to fasting and prayer, giuing diligent heede in the meane time, that their long being apart, be not a snare to bring them into the daunger of Satan, through incontinencie: and therefore to auoide fornication, euery man ought to haue his owne wife, & euery woman her owne husbande: so that so many as can not liue chaste, are (b) bound by the commaundement of GOD, to marie, that thereby the holy (c) temple of GOD, which is our bodies, may be kept pure and vndefiled: for since our bodies are nowe become the verie membres of Iesus Christ, howe horrible and detestable a thing is it to make them the members of an harlot? Euery one ought therfore to keepe his vessell in all (d) holinesse & honour: for whosoeuer (e) polluteth and defileth the Temple of GOD, him will God destroye.

a 1. Cor. 7.

b Matth. 19. 1. Cor. 7.

c 1. Cor. 3. 2. Cor. 6. Leiut. 26. 1. Petr. 1.

d 1. Thes. 4. Roma. 12. Ephe. 5.

e 1. Cor. 3.

The Minister is to speake to the parties that shalbe maried, in this wise:

I re-

I Require and charge you, as you will anſwere at the day of iudgement, when the (a) ſecretes of all heartes, ſhall bee diſcloſed, that if either of you do knowe any impediment, why yee may not bee lawfullie ioyned togither in Matrimonie, that ye confeſſe it. For be ye well aſſured, that ſo manie as bee coupled otherwiſe then Gods worde doeth allow, are not ioyned togither by God, neither is their matrimonie lawfull.

(a) 1. Cor 4. Matth. 7. Roma. 2.

If no impediment bee by them declared, then the Miniſter is to ſay to the whole Congregation.

I Take you to witnes that be here preſent, beſeeching you all to haue good remembrance thereof: and moreouer, if there be anie of you, which knoweth that either of theſe parties be contracted to anie other, or knoweth anie other lawful impediment, let them now make declaration thereof.

If no cauſe be alledged, the Miniſter is to proceede, ſaying:

FOr aſmuch as no man ſpeaketh againſt this thing, you, N. ſhall proteſt here before God, and his holy Congregation, that you haue taken and are

nowe

nowe contented to haue N. here present for your lawful wife, promising to keep her, to loue and intreate her in al things according to the (a) duetie of a faithfull husbande, forsaking all other, duringe her life: and brieflie, to liue in all holye conuersation with her, keeping faith & trueth in all pointes, accordinge as the worde of God and his holy Gospel doth commaunde:

a Colos. 3. 1. Pet. 3. Matth. 19. 1. Cor. 7. Mala. 2.

The aunswere.

Euen so I take her before God and in the presence of this his Congregation.

The Minister also shall say to the spouse:

YOu, N. shall protest here before the face of God, in the presence of this holy Congregation, that ye haue taken and are now contented to haue, N. here present, for your lawfull husbande, promising to him (b) subiection and obedience, forsaking al other, during his life: and finallie to liue in an holy conuersation with him, keeping faith and trueth in all pointes, as Gods worde doeth prescribe: *The answere.*

b Ephe. 5. Colos. 3. 1. Tim. 2. 1. Pet. 3. Esther. 2.

Euen so I take him before God, & in the presence of this his Congregation.

The

The Minister then shall saye:

GIue diligent eare then to these words of the Gospel, that ye may vnderstand how our lord would haue this holy contract kept and obserued, and howe sure and fast a knot it is, which may in no wise be loosed, according as wee be taught in the 19. Chapter of S. Matthewes gospell.

THe Pharisees came vnto Christ to tempt him, and to feele his minde, saying: Is it lawfull for a man to put away his wife for euerie light cause? He aunswered, sayinge: Haue ye not read, that he which created mā at the beginning, made them male and female? saying, For this thing shall man leaue Father and mother, & cleaue vnto his wife, and they twaine shall be one flesh, so that they are no more two but are one flesh. Lett no man therefore put asunder that, whiche God hath coupled togither.

IF yee beleeue assuredly these wordes, which our Lord and Sauior did speak (according as ye haue heard them nowe rehearsed out of the holy Gospell) then may you be certaine, that God hath euen so knitte you togither in this holy estate of wedlocke. Wherefore applie your selues to liue togither in godlie loue, in chri

ſtian peace and good example, euer holding faſt the bande of charitie without any breach, keepinge faith & trueth the one to the other, euē as Gods worde doth appointe.

Then the Miniſter commendeth them to God, in this or ſuch like ſorte.

The Lord ſanctifie & bleſſe you: the Lord powre the riches of his grace vpon you, that ye may pleaſe him, and liue together in holy loue to your liues ende. So be it.

Then the Miniſter is to proceede to the ordinarie exerciſe.

THE VISITATION OF THE SICKE.

BEcauſe the viſitation of the ſicke is a thing verie neceſſarie, & yet notwithſtanding it is harde to preſcribe all rules appertayning therevnto, it is referred to the diſcretion of the godlie and prudent Miniſter, who according as hee ſeeth the patient afflicted, eyther may lifte him vppe with the ſweete promiſes of Gods mercie through Chriſt, if hee perceyue him much afraide of gods threatninges: or cōtrariwiſe, if he be not touched with the feeling of his ſinnes, maye beate him downe with Gods iuſtice: euermore like a skilful

a skilful physition, framing his medicine, according as the disease requireth.

Moreouer the partie that is visited, may vpon necessarie occasion for his comfort, sende for the Minister: who doeth not onlie make prayers for him there presentlie, but also if it so require, commendeth him in the publike prayers to the cõgregation.

OF BVRIALL.

THe corps is reuerentlie to be brought to the graue, accompanied with the neighbours in comely manner, without anie further Ceremonie.

INTERPRETATION of Scriptures

EVery weeke once the Ministers of the lesse Conference which may conuenientlie, are to assemble in some Churche to heare some place of the Scriptures ǂ orderlie expounded, by such of them as they shall appointe for it: who are also to appoint one for the moderation of the action, that all things may be done in it orderlie and to edification.

And for the Churches in these low countries, it is ordered by the last generall Synode, (§) agreeable to god his Worde, and the practise of other churches that other by their order may speake, that so some of them may be ripened to the ministerie, prouided that none of them preache, or speake out of the place appointed for it, nor administer the Sacramentes, without a full callinge to the ministerie.

§ Act. 15.22 23 .26.32. & 13.15. 1.Cor. 14.26.33. 1.Thes. 5.20. Luke 2.46.47. 1.Sam. 19.22.

Rom. 12. Actes 6. 1. Tim. 5. 1. Cor. 12

The ordinarie officers of the Church by the worde of God, are these fower: Pastors, Teachers, Elders, Deacons.

Of The Pastors, Their Office, election, and ordination.

What things are chieflie required in the Pastours.

THE church that is destitute of a Pastor, is (*a*) first diligentlie to consider, that he which is to be chosen Pastor, be not found (*b*) culpable of anie such faultes as S. Paule reprehendeth in a man of that vocation: but cõtrariwise, indued with such vertues, that he may be able to vndertake his charg and diligentlie execute the same. Secondlie, that he ought to (*c*) distribute faithefullie the Worde of God, and minister the Sacramentes sincerilie, euer (*d*) carefull not onely to teache his flocke publikelie, but also vppon cause, priuatelie to admonishe them: remembringe alwayes that if anie thing (*e*) perishe through his default, the Lord will require it at his hande.

a Act. 1. 13

b 1. Tim. 3. 2. Tim. 2. 4. Ezech. 33. Iere. 3. Iohn 21. Isai. 62. 1. Cor. 9.

c 2. Tim. 2. 3 Cor. 4. Matt. 25. 1. Cor. 1.

d Actes 20. 2. Tim. 4.

e Ezec. 3. 2. Cor. 2.

The Pastors dutie

f 1. Cor. 9. Actes 6.

AND becaus̃e the charge of the Worde of God is of greater (*f*) importance, then that anie man is able to dispense therwith: and S. Paule exhorteth to esteeme them as

as ministers (a) of Christ, & disposers of Gods mysteries: not (b) lordes or rulers, as S. Peter saith, ouer the flocke: The Church is therfore to cõsider, that the Pastors chief office standeth in (c) preaching the worde of god, and ministring the Sacraments: So that in consultations, iudgements, elections, and other ecclesiasticall affaires, his (d) counsell rather then authoritie, taketh place.

a 1.Cor.4 2.Cor.4.
b 1.Pet.5. 2.Cor.1. Mat.20.
c Mat.26. Malla.2. 1.Pet.4. Act.3.16. 1Cor.1.15
d Actes 20 2. Cor. 4.

And if so be the Congregation by the aduise of the Elders, vpon iust cause agree to excommunicate, then it belongeth to the Minister, according to their (e) generall determination, to pronounce the sentence, to the ende that all things may be done (f) orderlie, and without confusion.

e 1.Cor.5
f 1.Co.15

AND therefore the Elders of the vacant Congregation and certeine Pastors appointed by the next Cõference to it (whose assistance the saide Elders are to seeke and desire of that Conference) at such time are to assemble the Congregation, hauing before appointed a day far fasting & prayer, to exhort them to pray, that God would direct the election to be made, as may bee most agreeable to his will, and most profitable for that Church. Then after they are to meete by them selues, and to aduise of one fitt for the place that is vacant, whom

The election and ordinatiõ of Pastors

that assemblie of the Elders and such Pastors are to proue and examine.

1.Tim.5. Tit.1. First,as touching(a)Doctrine,whether he that should be Pastor,haue good & sounde knowledge in the holy scriptures,& fit and apt giftes to cõmunicate the same to the edification of the people.For the trial whereof,they are to propose him a theame to bee treated priuatelie,& to take such other triall,wherby his abilitie may the more manifestly apeare vnto thẽ. Secõdlie,they are to inquire of his life & cõuersation,if he haue in times past liued without slaũder,& gouuerned him selfe in such sorte as the worde of God hath not(b)heard euill, or bin slaũdred through his occasion,which being seuerally done,they signifie to the cõgregatiõ that they finde his gifts meete & profitable for that ministerie : apointing also by a generall cõsent twentie dayes,that euery man may diligẽtly inquire of his life & maners: with warning that if in that time no iust exceptiõ be takẽ, their silẽce shalbe accoũted as their free consent; in which time he is to preach in the cõgregatiõ, that they may also discerne of his fitnes, to cõmunicate his giftes with thẽ.And if in the meane season any thing be brought against him ,wherby he may be foũd vnworthie by lawful proof thẽ is he to be dismissed,& some other pre-

b Rom.1. Iames 1. 1.Sam.2.

sen-

ſented. If no ſufficiēt matter be alledged againſt him within the time apointed, then one of the Miniſters afore the morning Sermon, declaring no iuſt exceptiō to be takē againſt the preſented, & therfore the partie as choſen with free cōſent of the Miniſters, Elders, & the whole cōgregation, to be ordained, is to frame his ſermō, or ſome part therof, to the ſetting forth of the duetie of the Miniſter & the Church: and ſo giueth (*a*) thankes to God, with requeſt of ſuch things as ſhalbe neceſſarie for his office. *a* 1. Theſ. 5 Coloſ. 4. Ephe. 5. Phil. 3.

After that, he is to be ordained by the laying on of the hādes of the Elderſhip of that Cōgregation, & the Miniſters apointed for that purpoſe, whereof one is to pronounce theſe wordes: According to this lawfull calling, agreeable to the worde of GOD wherby thou art choſen Paſtor in the name of God, ſtande thou charged with the Paſtorall charge of this people, ouer whiche the (*b*) holy ghoſt hath made thee ouerſeer, to gouuerne this flocke of God, which hee hath purchaſed with his bloud. *b* Actes 20

This done, the people are to ſing a Pſalme and ſo to depart. And the next time of the whole aſſemblie of the Cōgregatiō, the Paſtor ſo ordeined, is to begin the executiō of his office, being broght to the place where he is to doo it, by the Elders of the ſame.

OF TEACHERS, THEIR OFFICE, ELECTION, AND ORDINATION.

THere is alſo another ſorte of Miniſters of the Worde called Doctors or Teachers, whoſe office is, to inſtruct, & teache Doctrine, by expounding the Worde, teaching the principall points of religion: & prouiding with all diligence, that the puritie of the Goſpell bee not corrupted, either through ignorance, or euill opinions,

The Doctours election and ordination, is as the Paſtors: ſauing that if there bee a Paſtor of that cõgregation, he is to be vſed with the Paſtors of the next Conference: and chieflie for that which otherwiſe is to be done by one of them: and that the prayer triall and wordes of ordination are to reſpect his ſpeciall office.

OF ELDERS, THEIR OFFICE ELECTION, AND ORDINATION.

THe Elders muſt be men of good life, & godly conuerſation, without blame, & all iuſt ſuſpicion, carefull for the flocke, wiſe, and aboue all things, fearing God.

Nom. 11. Act. 14. 16 Rom. 11. Ephe. 4. 1. Cor. 12. Iames. 5. 1. Pet. 5.

Whoſe office ſtandeth in gouerning with the reſt of the Miniſters, in conſulting admoniſhing, correcting, and ordering all things appertayning to the come lie direction

tion of the cõgregation. They differ from the Miniſters, in that they preache not the worde, nor miniſter the Sacraments. In aſſembling the people, neither they without the Miniſters, nor the Miniſters without them may attempt any thing. The electiõ and ordination is to be as the Paſtors at the firſt eſtabliſhing of them in any cõgregatiõ

After, if anye of the mumber ſhall wante, then it may ſuffice to be ordered by the Elderſhip of the congregation, in ſuch ſorte, for other cricũſtances then are here mentioned, as in the election and ordination of the Miniſters of the word: the prayer, triall wordes of ordination reſpectinge their ſpeciall office.

OF THE DEACONS THEIR OFFICE, ELECTION, AND ORDINATION.

THe Deacons muſt be men of good eſtimation and report, diſcrete, of good conſcience, charitable, wiſe, and finally indued with ſuch vertues, as S. Paule requireth in them. Their office is to gather the almeſſe diligentlie and faithfullie to diſtribute it, with the conſent of the Miniſters, and Elders. Alſo, to prouide for the ſicke and impotent perſons, hauing euer a diligent care, that the charitie of godlie men, be

Actes 6. 1. Tim. 3. Rom. 12.

be not wasted vpon †loyterers and idle va-
1.Thes.3. gabondes. Their election is to be made by the Eldership, in such sorte as hath bin afore rehearsed in the Elders, and their ordination with prayer, and by wordes, respecting their speciall office.

THE DEPOSITION OF Church officers, vpon iust causes.

COncerning the Church officers, because Christ reproueth thē that espie a moate in another mans eye, & wil not see a beame in their owne: and for that the eye should be clearer then the rest of the bodie, the Minister of the worde can not be criminous, but to the great hurt of the Church. Therefore it is to be vnderstood that there be certaine faults which if they be found in a Minister, by like authoritie as he was elected, he is to be deposed: as for exāple, for papistrie, or other herisie, Anabaptistrie, for adulterie, felonie, for beeing a drunkarde, an vsurer, a gamester, or giuen to filthie lucre, &c.

Other are not so grieuous, if so be that after brotherly admonition he amend them: as for example, strange & vnprofitable fashion in preaching, & handling the Scriptures, curiositie in seeking vaine questions, negligence as well in his sermons & in studying

dying the ſcriptures, as in all other thinges cõcerning his vocatiõ, ſcurrilitie, flattering lying, backbiting, wantõ wordes, deceit, couetouſnes, tauting, diſſolution in apparell, geſture, & other his doings: which vices as they bee odious in all men, ſo in him that ought to be as an (*a*) exãple to others, they are in no wiſe to be ſuffered. And if ſo bee that according to Chriſtes (*b*) rule, beinge brotherlie aduertiſed, he acknowledge not his faulte, and amende, he is to be depoſed. The ſame rule is to be folowed in like cauſes with the reſt that haue charge in the Church.

a Mat. 5. Mark 9.
b Mat. 8. Luke 17. Iames 5.

THE ORDER OF THE ECCLESIASTICAL DISCIPLINE.

The neceſſitie of diſcipline.

AS no Citie, Towne, houſe, or familie can mainteine their eſtate, and proſper without policie and gouuernement, euen ſo the Church of God, which requireth more purelie to be gouerned then any Citie or familie, can not without ſpirituall policie, and eccleſiaſticall Diſcipline, continue, increaſe, and flouriſhe. And as the (*c*) Worde of God is the life and ſoule of this Churche, ſo a godlie order of Diſcipline, is as it were ſinewes in the bodye, which

c Ephe. 5.

which knit & ioyne the members togither with decent order & comelines: it is a bridle to ſtay the wicked frō their miſchiefs: it is a ſpurr to pricke forward ſuch as be ſlow & negligent: yea, & for all men it is the fathers rodde, euer in a readines to chaſtiſe gentlie the faults cōmitted, & to cauſe thē afterward to liue in more godly feare & reuerence. Finallie, it is an order left by God vnto his Church, whereby men learne to frame their wils & doings according to the law of god, by inſtructing & admoniſhing: yea, and by correcting & puniſhing all obſtinate rebelles and cōtemners of the ſame.

What Diſcipline is.

There are three cauſes chieflie whiche ſhould moue the church of God to the executing of diſcipline. Firſt, that men of euil cōuerſation be not numbred among Gods childrē, to their fathers (*a*) reproch, as if the church of god were a ſanctuarie for nought tie & vile perſons. Secondlie, that the good be not infected with accōpanying the euil: Which thing S. Paule foreſaw, when he cōmanded the Corinthians to baniſh from among them the inceſtuous adulterer, ſaying: A litle *b* leauē maketh ſowre the whole lumpe of dowe. Thirdlie, that a man thus corrected or excōmunicated, might be (*c*) aſhamed of his fault, & ſo through repentāce come to amendment: the which thing the

For what cauſes it ought to be vſed.

a Ephe. 5

b 1 Cor. 5 Galat. 5.

c 2. Theſ. 3 1. Cor. 5.

the Apoſtle calleth deliueringe to Satan, that his ſpirit may bee ſaued in the daye of the Lorde: meaning that he might be puniſhed with excommunicacion, to the intent his ſoule ſhould not periſh for euer.

This cēſure, correction or diſcipline, may riſe either vpon priuate or publike occaſiō: priuate, as if a mā offende either in maners or doctrine againſt thee, to admoniſh him brotherlie betwene him & thee: if ſo be he ſtubburnly reſiſt thy charitable aduertiſemens, or by cōtinuance in his fault, declare that he amēdeth not, then, after he hath bin the ſecond time warned in preſence of two or three witneſſes, & cōtinueth obſtinatelie in his fault, he ought, as our Sauior Chriſt commaundeth, to be diſcloſed and vttered to the church, ſo that according to publike diſcipline, he either may bee reformed, or elſe be puniſhed, as his fault requireth. Mat. 18. Luke 17. Iames 5. Leuit. 19. 2. Theſ. 3.

Touching priuate admonitiō, three things are to be obſerued: Firſt, that the admonitions proceed of a godly zeale & cōſcience, rather ſeeking to winne our brother, thē to ſlaunder him. Next, that we be aſſured, that his fault be reproueable by gods word. And finallie, that we vſe ſuch modeſtie & wiſedome, that if we ſomewhat doubt of the matter, wherof we admoniſh him, yet with godly exhortations he may be brought to

the knowledge of his faulte.

Beſides priuate admonitiō, hauing great vſe to reforme offendors in publique Diſcipline, the Elderſhip hath power of Eccleſiaſticall cenſures, to be vſed accordinge as the qualitie of the offence ſhall require.

Theſe cenſures are, Admonitiō, Suſpenſion, excōmunication: which in al tender regard & godly zeale of preſeruing the membres of Chriſt frō infection of ſinne, they are to vſe if they perceyue any euill in anie man, either offenſiue in example, or ſlaunderous in maners, or vnworthie his profeſſion. As for example: If there be any perſon diſobedient, trayterous, ſeditious, or couetous, any adulterer, or fornicator, forſworn theefe, bryber, falſe witnes bearer, blaſphemer, drunkard, ſlaunderer, vſurer, or diſſolute, any hereſie or ſect, as papiſticall, Anabaptiſticall, and ſuch like: brieflie, what ſoeuer it be that might ‡ ſpott the Chriſtian Congregation, yea rather what ſoeuer is not to edification, ought not to eſcape eyther admonition or puniſhment.

‡ Ephe. 5.

And becauſe it commeth to paſſe ſome time in the church of Chriſt, that when other remedies aſſayed, profit nothing, they muſt proceede to the Apoſtolicall rod and correction, which is, excommunication: It is ordeyned, that nothing be attempted in

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that behalfe without the determination of the whole Congregation: wherin alſo they are to beware & take good heede, that they ſeeme not more readie to expell from the Congregatiõ, then to receyue agayn thoſe in whõ they perceiue worthie fruites of repentance to appeare: neither yet to forbid him the hearing of Sermons, which is excluded frõ the Sacramentes & other benefites of the Church, that he may haue libertie & occaſion to repente: finallie, that all puniſhementes, corrections, cenſures, & admonitiõs ſtretch no further, thẽ Gods worde with mercie may lawfullie beare.

Rigour in puniſhmẽt ought to be auoyded.

Gods word is the onely ruleof diſcipline.

For the better executiõ of this holy Diſcipline, the Elderſhip of euery particular Congregation, is euerie weeke to aſſẽble for the ouerſight and guydance of that Church, that all things may be done to the furtherance of pitie and true Religion, and for the correction and puniſhment of offences to the tontrarie.

¶ This may bee ſufficient for particular Congregations: for the viſitation whereof and deciſion of cauſes, which can not bee ended in them and ſuch like: Meetinges, Conferences, and Synodes of Miniſters & Elders, choſen by particular Churches & Meetings, are to be helde as thẽ Miniſters for time and place and other cricumſtances ſhall thinke meete.

OF THE CIVILL MAGIstrates authoritie in cauſes of the Church.

BEſides this Diſcipline of the Churche, we profeſſe that Almightie God hath placed the Souueraine Magiſtrate in the higheſt authoritie vpon earth, next vnder him, within their Dominions, ouer al perſons and cauſes, as well Eccleſiaſticall as ciuill, to ſee and commande the ordering of them, as by his moſt holy Word he hath appointed. Therefore if any thing ſhalbe otherwiſe done by negligence, contempte or any other cauſe, wee acknowledge that by ſuch authoritie they not only may, but alſo ought to enforce euery one aſwell of the Miniſterie and other charge in the Church, as thoſe which are of the ciuill eſtate, to walke in their callinge as by the worde of God they are taught to doo: and to puniſh the tranſgreſſors by the ciuil power committed vnto any ſuch Magiſtrate, with temporall puniſhment in bodie, libertie, or goods, as the qualitie & condition of the offence in iuſtice ſhall require.

(.·.)

FINIS.